

# The Arizona Sentinel.

INDEPENDENT IN ALL THINGS.

NEUTRAL IN NOTHING

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**REMOVAL.**  
J. C. COGSWELL, Dentist, has removed his office from 239 Kearney street to the Young Men's Christian Association Building, 232 Sutter street, near Kearney, San Francisco. The rooms are elegant, convenient and well ventilated. Friends and patrons are invited to call.

**HENRY N. ALEXANDER,**  
Attorney at Law,  
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Commissioner of Deeds for the States of California and Pennsylvania.  
Office, Main street, next to Express office, Yuma, Arizona.

**NOTICE.**  
TO WHOM IT MAY CONCERN.—THE undersigned hereby gives notice that she will not be responsible for, or pay, any claims or bills, unless made by her express order or direction.  
PIEDAD C. REDONDO  
Dated Yuma, A. T., July 20, '78. Jy27-2m

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March 18.

## The Arizona Fleet.

The steamboats and barges navigating the Colorado river form the only merchant marine to which the Territory can lay claim. Twelve of them were built on this river, down near its mouth, except the present, or No. 2, Colorado, which was built at Yuma, during the rebellion, for fear of Confederate cruisers coming up the Gulf of Cortez. These twelve were the Gen. Jessup, a side-wheeler; the Colorado No. 1; the Cocopah No. 1; the Colorado No. 2; Barge No. 1; the Mohave No. 1; Barges Nos. 2 and 3; the Cocopah No. 2; Barge No. 4; the Gila; and the present Mohave No. 2. Besides these the company at different times bought the Explorer, the Esmeralda, the Nina Tilden, the Barges Black Crook, White Fawn and Pumpkin-Seed, and the four-masted schooner Victoria. The Jessup was the first steamboat that ever went up the river to Hardyville; the Explorer, a little iron stern-wheeler, in Lieut. Ives exploring expedition, was the second; they met near where the Picacho quartz mill is as the Jessup was coming back. When the Jessup was condemned her machinery was sent to San Francisco; her hull was floated into Minturn Slough, where it probably lies yet. The Explorer got unmanageable as she was coming out of the Gila river with ten cords of wood in 1864; she drifted past Yuma and got nearly to Pilot Knob before she was pulled up and made fast to the bank. A little later the bank caved in, carrying away the tree to which the Explorer was tied, and she floated down the river. She was towed into a slough about eight miles below Soldier's Camp. Subsequent changes in the channel of the river have left her away out in the woods, high and dry, and with great trees, one and two feet thick, growing all around her. The machinery of Colorado No. 1 was put into Colorado No. 2, and her hull stranded down by the Gridiron. The Cocopah No. 1 was hauled out on the bank at the ship-yard, near the mouth of the river, and a warehouse was built on her, which afterward burned up. Her machinery was sent to San Francisco and put aboard the Hattie Fickett; George Wellington ran it there for two years. The Colorado No. 2 is still in commission, though now moored below the Quartermaster's depot, and seldom used. Barges 1, 2, 3 and 4, are all in use. The Mohave No. 1 was hauled out at the ship-yard, at right-angles to the Cocopah. Her machinery was put aboard the Onward, a stern-wheeler, now running between San Francisco and Stockton; she is a boat 160 feet long, or five feet longer than the present Mohave. The Cocopah No. 2, the Gila, and the Mohave No. 2, are now running on the river. This last boat was for a long time known as "Structure No. 11," from the fact that she was got out at San Francisco and shipped piece-meal down to the mouth of the river; her future name not having been determined, her pieces were marked Structure No. 11, though, in fact, she was Structure No. 12. The Black Crook was the first barge to bring freight to Yuma. She was 128 feet long and 28 feet beam. She was built at the mouth of the river, in just nineteen days, by Charley Overman, Charley Tyson, Jack Mellon, and two others. She was not built in California and shipped down here to be put together, but she was built right out of the lumber pile. Quick work. She has been hauled out down at Port Ysabel. The White Fawn was built in 1864, and lengthened in 1867. She is the wharf-boat down at Port Ysabel. She was built in San Francisco, and sent down here in pieces on

board the schooner Sarah, to be towed by the steamboat Nina Tilden. The barge Pumpkin-Seed in 1867 was loaded with iron and moored below Lager's. She was open. It came on to rain very hard, and she filled and sunk, iron and all. The river channel has changed, and she now lies somewhere under Grow's ranch. The Esmeralda was steamed down here in 1864 by Capt. Thos. E. Truworthy, who started the "Union Line," and ran her on the river about a year. In 1865 he left her at El Dorado Cañon, and went to San Francisco overland. There he met the owners of the Nina Tilden, and with them formed the Pacific & Colorado Steam Navigation Company, in which Hobbs, Gilmore & Co., of the box factory, were heavily interested. Truworthy did not come back. The new company shipped a lot of freight down to the mouth of the river, including forty-five tons which were taken to Calville on the Black Crook, towed by the Esmeralda, under Capt. Bob Rogers, in a vain attempt to open up a trade by water between San Francisco and Utah. Steve Thorn went with him. It took five months to make the trip; two and a half months being consumed in reaching El Dorado Cañon—the same distance that Capt. Jack Mellon made a couple of weeks ago in seven days. The Esmeralda, Tilden, Black Crook and White Fawn were finally sold, in the Spring of 1867, to Geo. A. Johnson & Co., the predecessors of the present Colorado Steam Navigation Company. The Nina Tilden was built at San Francisco, in 1864, for the Philadelphia Mining Company, which was working copper mines on the California side of the river, above Aubrey. They expected to take out so much ore that they wanted to ship it by their own steamboat and barges. Capt. Paddy Gorman steamed her down here from San Francisco. But her owners never had any use for her till they sold her. After running on the river till 1874 she was moored, leaking badly, at the ship-yard, Port Ysabel. During a big tide her port bow lines parted. Her port afterline holding, she swung around, broadside to the current, and turned clear over, bottom up. All her joiner-work broke off and drifted to sea. As she was obstructing passage of the slough, her bottom was chopped away to clear her from the boiler, and she also floated off. Her boiler was afterward raised by Capt. Mellon, who cut chains under it, at low water, and fastened these to masts of the old Victoria laid across two barges, one on each side. As the tide rose the boiler was floated by the barges, and dumped where it could be hauled out at low water. The Victoria was originally a big barge, 186 feet long, which Capt. Truworthy was towing on the Sacramento river. He had towed as much as 800 tons of freight to Sacramento on her. He had her stiffened and rigged as a four-masted schooner, intending to load her with lumber for building barges, which he proposed running on the Yang Tse river, China. He was loading her for Shanghai when he concluded to try the Colorado river instead. She sailed very well, making 196 miles in twenty-four hours off the coast of Lower California, though loaded with nearly 400,000 feet of lumber and fifty tons of groceries. On arriving at the mouth of the river she got into a bore, dragged over her anchor, strained her seams and spewed the oakum out of her bottom. Being loaded with lumber she could not sink, and was towed into a very narrow slough at Port Famine. There was just room to haul her in. The tules were very thick on each side of her for several miles. After a while the In-

dians let fire get out among the tules; the Victoria caught fire and was destroyed. Her masts had been cut out and removed to the ship-yard a short time before. Another steamboat used to run on the river, but she sunk at her moorings, about Pilot Knob, before Geo. A. Johnson & Co. could buy her. She was called the Uncle Sam, and was owned by Capt. Turnbull.

There is some talk of building two new steamboats on the ways here at Yuma.

## "A Plea for Child-Murder."

Typographical improvement is now quite as notable in the Salt River Herald as is the high moral plane upon which it is being conducted. Its last issue declares it a "strictly family paper, that excludes everything unfit for the household." Its editor is a bachelor, and possibly considers children as nuisances, "unfit for the household." This hypothesis explains the presence in the last issue of that family journal of an astonishing editorial advocating human feticide, under the above caption. Phoenix families, probably, feel as proud of that pure family paper as we do.

It also supports Woolsey—for Congress!

It seems to have a morbid fancy for aborted babies and for still-born Delegates to Congress.

The Enterprise used to call that pure editor "Parrot," in allusion to one of his pure family stories; hereafter it may properly designate him "Fetus."

(Tucson Star.)

## The Pima Indians of Arizona.

I.—THEIR HISTORY AND TRADITIONS.

[Continued.]

Arispa, a petty chief, well known for his bravery in the field, and withal a crafty and unscrupulous man, took advantage of the general confusion, and, with the intention of usurping Antonio's place, accused the latter of witchcraft. Antonio was tried and declared not guilty, and since then has been generally recognized as head-chief. Still the followers of Arispa, who are the worst Indians on the reservation, refuse to be guided by Antonio, and the latter evidently believes his position to be insecure, and therefore temporizes with the bad men of the tribe rather than run the risk of a revolution and possible loss of his rank by compelling them to behave themselves. Of course the Indians know him thoroughly, and take advantage of his weakness.

Since Antonio Azul has become the head-chief of the tribe the overland road from Texas to California, which passed through the Pima land, has been established, and in consequence thereof these Indians have been thrown in contact with Americans. In 1859 a reservation, containing one hundred square miles, was set aside for them by act of Congress, and upon and near it they have resided ever since. About the year 1865 the small pox raged among them to an alarming extent, and many, particularly children, died of this disease.

It is a lamentable fact that the Pimas have retrograded since the advent of the white men among them, both morally and physically. Twenty years ago, when Butterfield's mail coaches first passed through their land, the Pimas were a healthy race, the men brave and honest, the women chaste. To-day foul diseases prevail to an alarming extent, many of the women are public prostitutes, and all will pilfer when opportunity offers.

II.—RELIGION.

The Pimas believe in the existence of a supreme being or Creator, whom they call "Prophet of the Earth," and also in an evil spirit (che-a-vul). They believe, that generally their spirits will pass to another world when they die, and that there they will meet those who have gone before them. They say that whenever any one dies an owl carries the soul of the departed one away, and hence they fear owls, (which they never kill,) and they consider the hooting of this bird a sure omen that some one is about to die. They give a confused account of some priests, (par-le) who, they state, visited their country years ago and attempted to convert them to Christianity. These priests were French, and to this day the Pimas call the French (par-le-sick). It does not appear these missionaries met with success. The Pimas have no form of worship whatever, and have neither idols nor images. They know that the Mexicans baptize their children and sometimes imitate this ceremony. This baptism is applied, however, as a charm, and in cases of extreme sickness

of the child. When the ceremonies and charms of the native physicians (macks) fail to produce a cure, then the sick infant is taken to some American or Mexican, and even Papago when he is known to have embraced the Christian faith. Generally Mexican women perform the ceremony. If the child recovers it receives a Spanish name, by which it is known ever after, but these names are so much changed in pronunciation that strangers would hardly recognize them. Pedro, for instance, becomes Pi-va-lo; Emanuel, Manori; Cristobal, Kis-to; Ignacio, I-mas; Maria, Mar-lee, etc. It is certain that their religion does not teach them morality, nor does it point out a certain mode of conduct. Each Pima if he troubles himself about his religion, construes it to suit himself, and all care little or nothing for their life hereafter, for their creed neither promises rewards in the future for a life well spent, nor does it threaten punishment after death to those who in this life act badly. They have no priest to counsel them, and the influence of their chiefs is insufficient to restrain those who are evil disposed. The whole nation lives but for to-day, never thinks of the wants of the future, and is guided solely by desires and passions. They believe in witches and ghosts, and their doctors claim to know how to find witches and destroy them. Almost anything is believed to be a witch. Usually it is a small piece of wood, to which is tied a piece of red flannel cloth, or called by means of a horse-hair. Should one of these be found in or near one of the Pima huts, the inhabitants thereof would at once abandon it and move elsewhere. They believe that all sickness, death and misfortune are caused by witches. If, therefore, a Pima is taken sick or loses his horse or cow, he sends for one of the medicine men, whose duty it becomes to find and destroy the evil spirit who has caused the mischief. The medicine-man on these occasions masks his face and disguises himself as much as possible. He then swiftly runs around the spot supposed to be infested, widening his circles as he runs, until, at last, he professes to have found the outer limits of the space of ground supposed to be under the influence of the witch. Then he and his assistant (the latter also masked) drive painted stakes into the ground all about the bewitched spot. These sticks, painted with certain colors found in the mountains, are said to possess the power of preventing the escape of the witch.

Now begins the search for the witch; everything is looked into, huts are examined, fences removed, bushes cut down, until, at last, the medicine man professes to find the witch, which usually is the above described stick, horse hair and red cloth. Of course, this so called witch has been hidden previous to the search, by some of the assistants of the medicine man. It is burned at once, and the uninitiated fondly believe that, for a time at least, they will be free from the evil influences of the witch thus destroyed. Of course, this mode of treatment seldom produces a cure of sick people, but the Pimas know nothing whatever of medicines; their medicine-men never administer anything internally, and the above ceremony is the principal attempt made to cure the sick. Sometimes, for instance, in case of pains in the chest or stomach, they scarify the patient with sharp stones or piece burning coals upon the skin, and in rare instances the patient is placed upon the ground, his head to the west and then the medicine-man gently passes a brush, made of eagle feathers, from his heart to his feet, after which he runs several paces, shakes the brush violently and then returns to the patient to repeat again and again the same manoeuvre. They believe that, by this operation, the sickness is drawn first into the brush and thence shaken to the winds and bystanders keep a respectful distance for fear of inhaling the disease when it is shaken from the brush. Some doctors pretend to destroy sickness by shooting painted arrows from painted bows at imaginary evil spirits supposed to be hovering in the vicinity of the patient.

The Pimas know many herbs which they use as food at times when wheat is scarce, but they have no knowledge of medical properties of herbs or minerals, with the only exception of a small weed, called "go-londrina" by the Mexicans, which, applied as a poultice, is a certain remedy for the bite of a rattlesnake. It is believed that all efforts to christianize the Pimas would fail, not because any of them would oppose such attempts, but because they all would be entirely indifferent to the new teachings. (To be continued.)

SIXTY-TWO bars of base bullion from the Agua Fria furnace, the product of twelve tons of Silver Bell ore, are lying at the Bank of Arizona awaiting shipment to San Francisco. Employees of the Tip Top mine telegraphed to San Francisco, ordering purchase of over 3000 shares of that stock. Looks as if they had confidence in the mine. Frost occasionally. [Miner—Prescott.]

FRANK MANOLETTI is running for the office of Treasurer of Pinal County. Good luck to the place.

## DAVID NEAHR.

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